

Christian Intelligencer.

"WERE ONCE THESE MAXIMS FIXED—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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CLEVELAND FLETCHER, Editor.

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ORIGINAL ADDRESS,
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Clinton Liberal Institute, Sep-
tember 2, 1835,
BY T. F. GOODHUE.
On the Moral and Mental Progression of
Mankind.

When we consider the situation of man in the early ages of the world, we find him existing in a savage state, ferocious, cruel and revengeful. He subsisted upon the spontaneous productions of the earth, and, impelled by the grossest passions of his nature, committed acts of the most violence. If we compare the moral and mental condition of man in those ages with that of the present time, we have indubitable proof that he is a progressive being, and designed for ultimate happiness. Kind nature has planted the principle of benevolence in the bosom of every human being, and endowed him with reasoning and reflective powers. As these were observed and cultivated, happiness succeeded, and the dark passions of the heart gradually gave place to feelings of kindness and humanity. But as civilization progressed, laws were established of a cruel, tyrannical nature, inflicting the most excruciating torments, and sustained solely by physical power. Superstition waved her dark sceptre over her devoted victims, and persecution sought to crush in death the trembling efforts made at mental investigation. Tyrants arose to assert and maintain their dominion, and superstition's priests and impostors fattened on the credulity of the people. But not even these almost insurmountable obstacles were able to stay the progress of the human mind. Those moral powers which were implanted in the breast of man, may be chilled by the cold breath of barbarism, or fettered by the subtle creeds of civilized man; but can never be destroyed—they remain imperishable in the soul, and when warmed by the genial rays of science and morality, they burst forth the brightest ornaments of the human character.

If we follow down the blood-stained annals of history we discover a gradual change in the moral and intellectual world. Many had drank deep at the fountain of science, but its waters had been poisoned with the dregs of idolatry and superstition. Knowledge was confined to a few, who used it as an instrument to oppress the many, by clouding their minds with mysteries and disseminating a philosophy calculated to freeze up every generous emotion and paralyze every ennobling openness. But the promulgation of numerous theories and doctrines aroused the energies of the mind and called forth the spirit of inquiry. As mankind became acquainted with the laws of nature, they began to discard those cruel dogmas sanctioned by former ages, and to look with pity upon the misery of their fellow beings. The republics of Greece and Rome opened a field for science and literature, never before witnessed; and their political institutions shone with a magnificence and splendor till then unknown. There liberty first dawned upon the world; but neither a Cicero nor a Demosthenes were able to protect it from the deadly embrace of vice and licentiousness. In their admiration of science and national grandeur, they neglected to cherish and disseminate those moral virtues without which no republic can long exist. Hence they fell; but liberty, with the arts and sciences, survived, and even aggression was stamped upon their marble ruins, inasmuch as they remained standing monuments of warning to future generations. Thus nations rose and fell; at every convulsion served only to purify the grand fountain of humanization of to extinguish those incendiary fires which were ready to consume the first principles of freedom in their bud. Freedom was yet in embryo, and it remained for future ages to give birth to the holy sentiment of the equal rights of men. Compare the rude hieroglyphs of antiquity with those polished characters which now adorn the historic page. Contrast the doctrines of a Zero and a Plutarch with those of a Newton and a Franklin, and mark the wondrous change. Those dark and dismal doctrines have since been exploded, and their shattered fragments have vanished before the gaze of science. Mystery is losing her arms, and the various phenomena of nature which were once the objects of error to mankind, are now discussed with ease in the social circles. No longer does the entire world bow to the magic power of priestcraft, nor quail beneath the spiritual thunders that once shook the Roman empire. Paganism and idolatry are gradually disappearing, and nations that once trembled under the wrath of their cruel and vindictive deities now

worship the living God. The genius of Christianity is spreading her broad wings over all portions of the globe, inculcating the pure principles of benevolence, and whispering peace and good will to all men. The fires of the inquisition have ceased to burn—the rights of conscience are acknowledged, and the intellectual powers of man have burst the gloomy thralldom of tradition, to explore the vast arena of nature. Link after link has been stricken from the chain of tyranny, until despotism trembles in its strongest holds. Mankind have learned by experience that the surest way to secure their own rights is to regard the welfare and happiness of others. Hence a spirit of kindness and benevolence has gone abroad to socialize and harmonize the world. Statesmen, patriots and philosophers, in all civilized nations, have raised their united voices in behalf of freedom and humanity. Many noble master spirits have arisen to plead the rights of man; but when had the world ever witnessed an act like that of the immortal La Fayette? He left the verdant plains and vine-clad hills of France to visit a land he never saw, to rescue a people he never knew. Thus, in a foreign clime, and impelled only by the pure philanthropy, he exposed his fortune and his life in freedom's holy cause. Let his memory be dear to every lover of mankind; and whoever attempts to cloud his virtues by the insignificant merits of a sectarian fanatic, should be stamped with the seal of black and lasting ingratitude. Where will you look for statesmen equal to those who have presided and still preside in our national councils? Can they be found in the black catalogue of Roman emperors? or will you seek them in the blood-stained pages of despotic power? In the former, as in the latter, your search is in vain. The deeds of a Washington stand unparalleled on the annals of the world. Other nations have arisen to eminence in piety, science and jurisprudence; but it was reserved for a Washington and a Jefferson to analyze those systems, reject their errors, and gather their virtues in one grand repository. The genius of America has severed at a blow the foul and adulterous union of church and State—that monster of iniquity which has long abused mankind and disgraced religion. When existed a republic like that of these United States? her institutions are based upon the firm rock of liberty, and nourished and defended by a virtuous and enlightened people. We have no dungeons for philosophers, no engines of religious torture—free from the scourge of clerical usurpation, we enjoy a mild and liberal Christianity, and learn from the awful fate of France to shun those errors which tend to destroy all moral obligation. It is true, persecution has lighted the torch and fagot in the land of our pilgrim fathers—dark clouds have obscured our national horizon. But where are they now? They have sunk from our sight—"gone glimmering by like the dreams of things that were, a school-boy's tale, the wonder of an hour." The influence of American institutions has long been felt in the most powerful monarchies of Europe; their chains of bondage are fast melting asunder and the spirit of reform has met and put to flight the boldest champions of hereditary power.

A few more centuries and these nations which are now steeped in misery and disgrace, shall no longer writhe beneath the bloody fangs of a tyrant, but emerge from their moral degradation, and enjoy the blessings of civil and religious freedom. The day is not far distant, when all strife and discord engendered by an honest difference of opinion, shall be abolished. When the happiness of the parental board, and the peaceful scenes of the domestic fireside, shall no longer be marred by the blighting influence of intolerance—when man shall be held accountable to man for what he does, but to God alone for what he believes.—Who but rejoices in the fond anticipation of such an event?

Then let us watch with holy zeal over those trusts committed to our care, and prove to the world that the blood poured out upon the sacred soil of Columbia was not spilt in vain. Go view the graves of your fathers—let imagination waft you to the summit of Mount Vernon, and whilst the tear of gratitude starts from its secret home—listen to the voice that comes from the sepulchre of the dead: "Guard—guard my tomb from the trampling heel of vice and oppression."

*The writer alludes to a comparison of La Fayette with Robert Raikes.

From the Magazine and Advocate.
THE CHRISTIAN HOPE.

O, what invaluable joy springs from that "hope which is an anchor to the soul, both sure and steadfast," when firmly fixed in the heart. None but a believer can know the rich comforts flowing from such a source—no tongue can tell them. Let those who enjoy the divine hope, enjoy it in peace—be still, adore and worship.

Never shall I forget the deep impression made on my mind, by an incident of my life, which happened a few years since. Whilst on a tour, distant from home, I walked out one evening toward sunset, pursuing a path that led along the bank of a stream and bent its way across a hill. After I had walked a few rods, I saw, ahead of me, a short distance aside from the path, a lady considerably advanced in years, sitting upon a mound of earth beneath a spreading pine, with her head resting upon her hand, and looking upon something which I conceived to be in her lap.

I continued leisurely along, and my curiosity being a little excited, I concluded I would civilly approach her. As she was absorbed in reflection, and the surface over which I walked being a green, she did not hear my footsteps until I got within a short distance of her. I saw her eyes were placed upon the framed picture of a young lady that lay in her lap. I spoke to her—excused myself—told her my curiosity was a little excited to see a lady of her advanced age thus retired and solitary. We conversed together. She was sitting upon the grave of her only daughter whose picture was lying before her. "O, my stranger friend," said she, "none but a mother can know a mother's sorrow in the loss of a beloved child." The peculiar emphasis with which she spoke—the trembling consequent upon a struggle to subdue the feelings of a fond mother, when speaking of the loss of a beloved child, mingled with the trembling infirmities of age, enlisted my sympathies and struck forcibly my mind. "Here, beneath this little heap of earth, sleeps my daughter," said she, "who was the only surviving one of my relatives. My children—my husband—sleep in the dust—I am alone in the cares of the winter of my life. Oh! when she died, (raising the picture to my view,) the last cord binding me to this world was severed, and I buried my life with my daughter. The sun no longer sets behind the western hills, than I tell one less the number of days I am to stay below. O that impatience which is in my bosom ranking to depart—I'm afraid it is a sin. I want the will of God to be done—I want to wait with patience my departure. 'Mother, don't weep,' my daughter said, just as her spirit took its flight—'we soon shall meet again.'—And I feel 'tis so—yes, I feel 'tis so; for God has tied us one to the other by the undying cords of love, and we cannot long be severed. God is just—Heaven is just. I see in ready prospect fulfilled, the joyful promises of Heaven. Through the dark vista of the troubles of this world, I see myself departing, and the pure and happy spirits of my departed friends and children, extending their arms for my reception, in the presence of our Father in heaven." As she spoke these last words, she raised her eyes to heaven, and the impulse of her hope seemed to inspire strength and animation conquering all infirmities, and lighting up her countenance with the life and spirit of excited youth.

Mighty God! thought I, can hope of immortality and of heaven be so strong? If so, most truly then it bursts the bars of death, and fills the soul with life.—She paused, and I turned and pursued my way with my mind turned into a train of reflections, contrasting this matron lady's hope, which was truly an anchor to her soul, founded upon the promises of God, with those wretched subterfuges of the day, brought down from the days of Moloch, by tradition, and based upon the supposed partiality and wrath of the Deity, and the miserable agency of man. R.

From the Trumpet.

SCRIPTURAL ILLUSTRATION.
"But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, *Raca*, shall be in danger of the council: but whosoever shall say, thou fool, shall be in danger of hell fire." Matt. v. 22.

This passage has frequently been applied to the future state of existence; but we think a little consideration will convince every truth-seeking person, that this application is incorrect and unjust. On the supposition that the passage refers to the future state, there are some questions difficult to be answered. What in this case, is the council, as distinguished from the judgment? If the judgment spoken of be the universal judgment of mankind, why is not he that says *Raca*, and he that says *Morch*, (thou fool,) as much obnoxious to that judgment as any other persons? It is plain that he who was obnoxious to the judgment, was not to the council, except by appeal, and vice versa.

The word *Raca* occurs but once in the New Testament. It signifies, according to Parkhurst, a vain, empty, worthless fellow, and was evidently a term of contempt. "Thus Hezekiah," says Parkhurst, "explains *Raca* by *kenos*, empty." But *Morch*, rendered in the common version, thou fool, and by Wakefield, apostate wretch, signified a much greater

enormity than *Raca*. It meant that the person to whom applied, was a rebel against God, and an apostate from all good. Hence to apply this term unjustly, was a far greater sin, than to be angry without cause, or to say to a brother *Raca*.

Now according to these different degrees of offence there were different degrees of punishment. Beside the Sanhedrim, the Jews had inferior courts, from which cases were carried up to the former by way of appeal. Those lower courts generally consisted of twenty-three persons. In Jerusalem there were two courts of this description, and one in every city containing one hundred and twenty inhabitants. Before these courts people were carried who were, to use Dr. Campbell's phrase, *unjustly angry*, or, to follow A. Clarke, without cause, and *vainly*, incensed. "Whosoever is angry with his brother unjustly, shall be obnoxious to the judges." These courts could inflict the punishment of death by strangling, or beheading. But the Sanhedrim, which is the great council so often mentioned in the New Testament, was composed of seventy-two elders, six being elected from each tribe. This received appeals from the lower tribunals, and could alone, take cognizance of the highest offences, and inflict the highest punishments. It could inflict the punishment of death by stoning, and by burning in Gehenna. These remarks enable us to see the sense of the passage before us. He that was guilty of the first offence, was liable to be brought before the lower court, and suffer that punishment which it adjudged him to merit. But he who contemptuously said *Raca*, empty, vain fellow, should be brought before the great council, and receive the sentence to higher punishment than the lower court could inflict. If, worse than either, a man should denounce his brother, as an apostate and rebel against God, (which is implied in the use of *Morch*) his punishment should be the highest the Sanhedrim could inflict, and the same the accused brother must have suffered, had the application of *Morch* to him been just, viz. death, by burning in Gehenna.

The phrase here rendered *hell fire* it is hardly necessary to say, is *Gehenna tou puros*, literally, a Gehenna of fire, instead of hell fire. That this has no reference to the future state, is undeniable for many reasons. But in this instance, we may ask, whether there would not be equal propriety in maintaining that the Sanhedrim, and lower courts of the Jews, will sit and adjudge men to punishment in the future state, as there would be in saying, that burning in the Gehenna of fire is in the future state? If one of those degrees of punishment is there, why not all? But where has the Savior intimated that in two of those instances of punishment he spoke of this state, but, in the last, of the future? Gehenna, or the valley of Hinnom, was on the eastern boundary of Jerusalem. It had formerly been the place of human sacrifices, where the idolatrous Jews burnt their children to Moloch, the God of the Ammonites. Afterward it was a kind of reservoir of filth from the city, which was here burnt. It was always *Gehenna tou puros*, for it became a place of judicial punishment, in which death was inflicted by burning. The remarks of Dr. Lightfoot on these words are worthy of note. "And beside the reference to the valley of Hinnom, he seems to refer to that penalty used by the Sanhedrim of burning: the most bitter death that they used to put men to: the manner of which was thus: They set the malefactor in a dunghill up to the knees, they put a towel about his neck and one pulled one way, and another the opposite, till by thus strangling him, they forced him to open his mouth. Then they poured boiling lead into his mouth, which went down into his belly, and so burnt his bowels. Talm. in Sanhedrim, par. 7." The remarks of Adam Clarke on the passage at the head of this article are here transcribed: Now proportioned to these three offences were three different degrees of punishment, each exceeding the other in its severity, as the offences exceeded each other in their different degrees of guilt. 1st. The judgement, the council of twenty-three, which could inflict the punishment of strangling.—2d. The Sanhedrim, or great council, which could inflict the punishment of stoning. And 3dly, The being burnt alive in the valley of the son of Hinnom. This appears to be the meaning of our Lord.

LICENTIOUS TENDENCY.

There is, no doubt, many Limitarians who would be favorably disposed towards Universalism were it not for its supposed licentious tendency. The belief that all men will finally be saved, they affirm and some perhaps sincerely believe it, is calculated to exert an unhappy influence upon society, removing all restraint and thus undermining the foundation of public morals. And on this ground they would not for the world advocate and support it, even if they believe it true.

Now it will be admitted that no doctrine has any influence upon the morals of men unless it is believed. A wicked man who is an unbeliever, can no more be influenced by Universalism than in any other doctrine. Believers, and those alone, in which they believe. Suppose then a man believes in endless misery—it is not for himself, but for some one else. All believers in that doctrine—all at least who make a profession of religion—believe also, that they themselves will be saved. They have no faith in endless misery so far as themselves are concerned. Consequently as a salutary restraint the doctrine can have no influence upon their conduct. What then restrains them from sin? Few are willing to admit that they are restrained, in any degree, by the fear of hell. It is the goodness and mercy of God, as manifested in their salvation, or the provision made for their salvation which restrains them from sin and induces good morals, or a correct course of conduct. Why then will not the same faith, a faith in divine goodness and mercy manifested in individual salvation, exercise the same salutary influence upon the morals of the believer, even though his faith extend so as to embrace all in the purchased possession? We cannot discover wherein that individual's faith, who believes that he shall be saved and his neighbor damned, is any more salutary in influence upon his conduct, than if he believed that he should be saved and his neighbor also. So long as he does not believe that he himself will be damned, that sentiment cannot affect his conduct. Every inducement to good morals is drawn from the same source, as if he believed in the final salvation of all men. The same is true of each individual who believes in the final salvation of himself. Where then is the advantage of endless misery in promoting the morals of community? or where the evils of Universalism in leading to a declension of morals? So long as the goodness and mercy of God, as manifested in the salvation of men have a salutary tendency, so long the tendency of Universalism must be good—so long the doctrine will exercise a happy influence upon the conduct of all those who believe it.—[Anchor and Inq.]

From the Trumpet.

NOTES ON THE SCRIPTURES.

"It is a fearful thing to fall into the hands of the living God."—Heb. x. 31.

This text is worthy of very serious consideration. I apprehend it has often been misinterpreted, and misused, to the injury of mankind. On the one hand, some have insisted that the Apostle had particular reference to the affairs of the future life intending to be understood that it is a fearful thing for the disembodied spirit to fall into the hands of the God and judge of all men. In this sense it has been used to alarm men, and to induce them to perform some work which might secure the friendship of God, and thus diminish the danger of falling into his hands. And hence, thus interpreted, it has had its full share of influence in producing the fearful amount of melancholy, despair, insanity, and suicide, which is chargeable to the account of false interpretations and false applications of the scriptures. On the other hand, some appear to have gone to the contrary extreme. They have said that we are always in the hands of God; that we have suffered no harm thus far; and that there is no just reason to apprehend any particular danger from falling into his hands if we indeed we can be in his hands in any greater degree than we are now.—In this manner the Apostle's language seems to be divested of all its force, and very nearly or entirely, of all its sense.

From the context, there can be no reasonable doubt that by falling into the hands of the living God, the Apostle intended the becoming subject to the punishment which he will inflict upon transgressors; for of such punishment he very plainly speaks. And as God will reward every man according to his deeds, the more aggravated a man's sin may be, the more fearful is it for him to endure the punishment. There are many reasons for believing that the particular instance of God's judgement upon transgressors, to which the Apostle refers, was that which Jesus predicted in Matt. xxiv. It was indeed a fearful thing to be a partaker of the trials and afflictions, and distresses of that period. When the righteous were scarcely saved, a terrible calamity fell on the ungodly. Instead of showing the proof that the Apostle had special reference to this period, in my own language, I shall quote the remarks of two Commentators, who firmly believed the doctrine of future endless misery, but who evidently discovered no proof of it in his passage. All their prejudices would have induced them to apply the text to the future life. But the evidence in the case was so plain, that they could not resist it. Accordingly they apply it wholly to an instance of

God's righteous judgement upon the ungodly in this world, which was fearful and grievous to be borne.

Dr. Hammond, in a note of some length, shows very clearly that by "the day approaching," verse 25, the Apostle had reference to the approaching destruction of the city, and temple, and nation, of the Jews. He continues thus:—"And that this phrase should thus signify, will not be strange, when it is considered that in all languages and idioms, the word day signifies judgement here on earth. So 1 Cor. iii. 13, the day shall declare, that is, the judgement on trial; and man's day, 1 Cor. iv. 2, that is, the judgement of men. That this is the meaning of this place, will appear by the scope of the place, which is to comfort those which were ready to fall off from Christianity, upon the continued persecutions of the Christians by the Jews, among whom these Hebrew Christians lived, as will appear in the story, Acts xi. 13, and 1 Thess. ii. 13, the approach of whose destruction must consequently be matter of comfort to them that had suffered long, and so of keeping them from falling away. And secondly it will appear by the plain words that follow to this very purpose, to sustain their patience, verse 37, *yet a little while and he that cometh, that is, Christ who hath promised to come to their punishment and your relief, will come* (and that notes this particular, the destruction of the Jews, which is called his coming, Matt. xxiv.) and *he will not tarry*, that notes the approach of that day. And to this purpose, to confirm men in patient expectation of this, without all disheartening by the delay, follow all those examples of faith, chap. xi in which it appears that many depended by faith on performances of promises to their posterity, which were never performed to themselves personally, and so might very well fortify the Hebrews for an expectation of a far shorter time, it being now very near at hand. The same is expressed when it draws nigher at hand, by the last hour, 1 John ii. 13." *Annot in loc.*

To the same effect is the following language of Whittby:—"The day approaching, verse 25, that is, the day of the Lord's coming to destroy the unbelieving Jews, and to execute his vengeance on them, for rejecting and crucifying the Messiah, styled by St. Luke, the days of vengeance, chap. xxi. 22. The day of the Lord's coming who can bear? saith the prophet, Malachi iii. 2; the day burning like an oven; the day coming that shall so burn up them that do wickedly as not to leave them root or branch, Malachi iv. 1; the day of the Lord drawing near, when all the inhabitants of the land shall tremble, Joel ii. 1; the great and terrible day of the Lord, verses 11, 21, the day of the son of man. That this is the meaning of the place, will appear from the scope of the Apostle, which is to terrify them he writes to, by the consideration of that dreadful day of vengeance, threatened to the unbelieving Jews, not only by our Lord, but their own prophets, and now near at hand; as it follows from verse 27, to verse 31." *Annot. in loc.*

So much may suffice in regard to the particular instance of God's administration of justice, referred to by the Apostle in the text. But then, as I before observed, we are to remember that what was true of these ungodly Jews, in a peculiar degree, is also true of all other transgressors in proportion to the enormity of their sins. And as often as they endure punishment for their transgressions, and more especially when any signal punishment is executed upon them, they, as well as the Jews, may be said to "fall into the hands of the living God." And it is truly a fearful thing to experience the just reward of our iniquities. Although we may hide our sins from men, we cannot conceal them from God. His justice will most assuredly recompense us according to our several deserts; and although their result may be profitable, yet such chastisements for the present are not joyous but grievous.

But we are also to remember that it is more safe, and consequently less fearful to fall into the hands of God than to fall into the hands of men. See 2 Sam. xiv. 14. The reason is, the mercies of God are great, over all his works; while compared with his, even the tender mercies of men are cruelty. We may be certain that while God executes justice upon us, he will so execute it as to accomplish his merciful design of turning us away from our iniquities, making us partakers of holiness, and causing us to enjoy the peaceable fruit of righteousness. So that although the divine judgments seem fearful, when viewed alone yet when considered in connexion with the effect they are designed to produce, they lose much of their dreadfulness, and appear to be displays of mercy instead of anger and wrath. Let us therefore neither despise the chastening of the Lord, nor faint when we are rebuked by him. Heb. xii. 5-11.

L. R. P.

SCRIPTURE ILLUSTRATIONS.

Ps. cxx. 5. *Who is me, that I sojourn in Meshech, that I dwell in the tents of Kedar!*

David driven out from the presence of Saul, utters this lamentation in his banishment from his country, Meshech was the son of Japhet, and the Moschi who inhabited Armenia and parts ad-

jacent, now the Russians, descended from him: Kedar was a son of Abraham, and the Kedarites dwelt in the South of Arabia Desert. David was never so far from his country, but his complaint intimated that he dwelt among rude and barbarous people like them: as when we would describe an ill neighborhood, we say, we dwell among Turks and heathen. —M. Henry.

CHRISTIAN INTELLIGENCER.

"And truth diffuse her radiance from the Press."

GARDINER, OCTOBER 23, 1835.

REPORT OF THE KENNEBEC CONFERENCE OF CONGREGATIONAL CHURCHES.

This report now lies before us; it was made at the annual meeting of said Conference in Temple on the 22d and 23d ult.—From the report we learn that the doctrine which its members advocate remains in *statu quo*, or perhaps we should say it is rather on the decline. This Conference contains twenty churches, nine of which have settled pastors. At its late meeting fifteen of these churches were represented. Perhaps our readers would like to see from the report itself the present situation of the several churches. Since penning the above we have received the "Banner," in which Br. Drew gives from the report the precise condition of the churches, with some comments, which we subjoin.

The church in the *North Parish in Augusta* is destitute of a pastor, preaching part of the time, meetings well attended on the Sabbath, little interest in the Sabbath school, religion in a low state, one added to the church, two deceased and one dismissed since the last conference.

The church in *Chesterville* is represented to be in a declining state. The church contains 70 members only one half of whom reside within the limits of the town. Poor and scattered as they are, strong fears are entertained that unless there should be some special interposition of mercy, the church at no distant period will become extinct. In the language of the report, "Things are so situated with us, that unless some change is effected in our condition, no special god will be likely to be done by the present ministrations of the gospel. We plead, dear brethren, for your counsels, your prayers and your benevolent assistance in our behalf."

The church in *Clinton*, at the last meeting of the Conference, was destitute of a pastor. Since that time a minister has been settled, whose labors have been exclusively devoted to them. "We have not been favored with any special revival of religion, and some unhappy difficulties have existed in the church calculated to grieve the spirit of God and hinder the blessing which we so much need. Three only have been added the past year."

Church in *Farmington*. Says the report, "The state of religion however is not now as interesting as it has been. Though united and harmonious, by our coldness and insensibility to the claims of our covenant God and the perishing condition of the ungodly around us, it is to be feared that we have grieved the Holy Spirit to depart from us."

"The ungodly around us." Are the intimations involved in such language warranted. We know something of the character of the members of the church in Farmington, and declare upon our honor, that we know of no such remarkable distinctions between them and the rest of their townsmen and neighbors, as such language naturally implies.

The report from *Hallowell* states, that six have been added to the church, three by profession and three by letter. The state of religious feeling is languid in the church and the Spirit's influences, for the year past, have been almost entirely suspended. In the religious society with which we are connected and the Sabbath school there is a good degree of external prosperity. It is to be feared, *there is not religion or solid principle enough among us* to sustain and carry through any great reformation.

A pretty bold confession, one would think. If the public should take this church at their word, and believe and say, that the church in Hallowell was so destitute of religion, and even of moral principle, doubtless it would be considered a slander by the church.

Church in *Litchfield*. The report concludes with the request, Brethren pray for us that we may be revived from our stupidity, and that we may have a pastor whose labors shall be owned and blessed for the salvation of this people.

The report from *New Sharon* says, the state of religion in this church is lamentably low. During the past year our number has been diminished by the dismission of one and the death of two, and none have been brought in to fill their places.

The church in *Pittston*, it is stated, have enjoyed many privileges since the last meeting of the conference, although no additions have been made to our numbers.

The church in *Temple* it is said. Though we have much declined, still there are some things encouraging.

The church in *Vassalborough* are still destitute of a pastor and have been only partially supplied with preaching. Says the report, The plain truth is, religion is in a low state, and unless God arise for our help we are ruined. We have lost some of our most valuable members within the last two years by removal, and the prospect now is that others of the church and society will soon follow.

The church in *Waterville* has a stated supply and has received to its fellowship 10 individuals: 7 by profession and 3 by letter. The whole number is 26. They are about erecting a meeting-house for their accommodation.

The church in *Weld* is destitute of a pastor and is supplied occasionally with preaching. It is stated in the report from that church, that the tone of religious feeling the past year has evidently been on the decline.

The members of the church who are required to be good soldiers of Jesus Christ are sleeping on their post, while the impatient are rushing on without concern to the pit of destruction. The number of members is 14. Only one has been added, and four dismissed to other churches.

The report from the church in *Wilton* states, Though it is not our privilege to record any special work of divine grace, yet we have much reason for gratitude to God that it is so well with us as it is. Our ranks have not been thinned by death, nor has our peace been disturbed by any causes of discipline or alienation of feeling.

The church in *Winslow* till of late has been destitute of a settled pastor. The Sabbath school has received a considerable share of attention, and the concert for Sabbath schools is now observed.

The report from the church in *Winthrop* states, That the tone of religious feeling in the church has not been of that high and active kind which ought always to characterize the people of God. While we would humble ourselves on this account and lament that so little has been done compared with what ought to have been, and that scarcely an instance of hopeful conversion has occurred, we find some ground to hope that God has not forsaken us. Some progress has been made in the knowledge of some of the great principles of right. The church have taken a more decided stand against some of the prevailing and alarming sins of the times. The cause of Moral Reform is well sustained by the church.

A remark or two here. This is the church which refused the use of their house for Br. Thomas to preach in. Their pastor, though we take him to be an honest man, is one of the most ultra clergymen we know of—what our southern brethren would call a fanatic of the first water. By introducing several exciting topics as *sine qua non* in his church he has produced divisions amongst them.—By the "great principles of right," and the cause of "Moral Reform," mentioned in the report, we are to understand, that the Winthrop church will hold no fellowship with a slave holder, nor will they allow any person to belong to it who is in any way concerned in making, selling or using distilled spirits, fermented wines and strong beer, as articles of refreshment and hospitality. Moreover, no ladies, married or unmarried, are to visit or receive visits on the Sabbath, but they, and all others, must—as they should—discontinue lasciviousness and every other immorality, such as tale bearing, slandering, &c.

MY MOTHER.

With reverential awe—with devout and holy affections with feelings bordering an idolatry do I approach the image of my mother. I remember her kind attentions, her fostering care over me, her extreme anxiety for my welfare. How often at the close of day when tired of the world and all its allusive charms have I approached her and reposed my weary head upon her bosom! what an unbounded influence did she have over my actions. I dared not to disobey her just commands, felt as if Heaven would pour upon me if I went contrary to her wishes. My mother, there is music in the very word; she it was who taught me to bend my little knees in devotion and repeat the Savior's prayer. Her smiles called into existence the first affections that sprung up in my youthful heart. She it was who watched over me like some guardian angel through all my helpless years, and now, though her body has mouldered to dust and her spirit is revelling in the joys and bliss of eternity, she lives in me—blesses me and governs me by the influence of her precepts her examples, and her soothing watchless eloquence. What constitutes the centre of every home? *The mother*. Whether do our thoughts turn, when our feet are weary with wandering and our hearts sick with disappointment? *To the mother*. She is the sun of the domestic system around which, lesser planets of the domestic circle revolve and borrow their light and heat from her. If there be a tribunal where the sins and follies of a froward child may hope for pardon and forgiveness this side of heaven, that tribunal is the heart of fond and devoted mother.

TOLERATION.

The following article on toleration was written by the immortal Franklin. It is an appeal direct to those meddlesome, self-righteous creatures, who assume the right of sovereignty—ascend the throne of Omnipotence, and judge and sentence their fellow creatures to hell to gratify their revengeful dispositions.

Who art thou, vain mortal, that dares intrude thyself between my God and me?—If I have an account to settle with Heaven, am I not competent to settle it myself?—Can you be more interested than I am? or if you are, why insult me—why publish me to the world as the vilest animal in existence? May I not possibly be right, as well as you? If so, by what grant, either of heaven or earth, can you be justified in assaulting the purity of my motives? The great God of Heaven suffers me to enjoy liberty—suffers me to investigate freely, and without any fear, all subjects my mind may chance to pursue, and informs me by the eternal laws of nature, that I can only believe as my understanding directs me. Yet you, you dust and ashes of the earth—arrogating to yourself heaven's power, would do that which heaven refuses to do! you would stay the progress of my mind—you would end all inquiry which did not exactly suit you—you would prostrate me in the eyes of society, and send me headlong to eternal punishment! Away from this land persecuting spirit!—Away from this fair earth, thou spoiler!

Have we not all one Father—hath not one God created us? inquires the prophet. We answer in the affirmative; for he hath made of one blood all nations of men, and Christ hath taught us to pray, *our Father who art in heaven*. If we were created in the image of God, if he made us in his likeness we are his children, and if children then heirs, heirs of God and joint heirs with Jesus Christ.—We are then all brethren, and ought to love one another, and cherish those friendly feelings here, which will be perfected hereafter.

A FEW QUESTIONS.

When the Almighty conceived the great plan of peopling the world with a race of intelligent beings, did he intend a portion of those who were to be created to suffer an eternity of misery, and the remainder to enjoy ineffable bliss? If so how much better would such a determination be in the Deity, than a similar one in frail man, who should inflict daily on one of his children stripes without number and on the other lavish caresses and favors?

When God gave Adam the code of laws by which he was to be governed in Eden did he not know that Adam would transgress? And if endless misery was to be inflicted in consequence of transgression, is it not evident that he created them expressly for that purpose?

If the doctrine of endless condemnation be true, why did not God in passing sentence upon the guilty pair, tell them, that the pains of a never ending hell would be their portion?

Is not the doctrine of Universalism, the doctrine of the scriptures? What meaneth that sentence which reads thus, *God will have all men to be saved and come to the knowledge of the truth*?

If man be totally depraved can he perform a good action?

MAGAZINE AND ADVOCATE.

Br Dolphus Skinner has disposed of that able conducted paper, the *Evangelical Magazine and Gospel Advocate*, published at Utica, N.Y. At the close of the volume it will pass into the hands of Brs A. B. Grosh and O. Hutchins. Br Grosh has been joint editor with Br Skinner for several years and is favorably known to the public as an energetic and felicitous writer. We are happy to learn however that Br Skinner is to remain as one of its editors; that he is not to forsake entirely the child which he arrested in its downward course to the regions of destruction, and nourished and protected it till it has arrived to a healthy and vigorous manhood. We wish our brethren success in all their labors to extend and establish the doctrine of universal salvation.

ANECDOTE.

An illiterate preacher in company with one of another sect, contended that it was unnecessary for a man to be learned—that it was useless, to attend to literary acquisitions in order to be qualified for the Gospel ministry. He believed he said that every man who had a "call" to preach was inspired by the Holy Ghost, that the Lord dictated at the moment what they should say; and as a proof of his position he cited the case of Balaam's ass, speaking. The other coolly replied; *It is no evidence because Balaam's ass spoke that every Jack-ass has a license to do so.*

The *Southern Pioneer and Philadelphia Liberator*, recently edited by Brs O. A. and S. P. Skinner, of Baltimore, and Zelotes Fuller, of Philadelphia, has passed into the hands of Br L. S. Everett, late of Charleston, Mass. as its principal conductor, and Br Zelotes Fuller, assistant editor. It will be published at Baltimore as heretofore.

It is frequently asked by our opponents, if Universalism be true what is the use of preaching it? We ask in turn if the doctrine of ceaseless torments be true, what is the necessity of proclaiming it to the world? They inform us that man cannot merit eternal life by his works; we believe it, and also add, man cannot merit eternal misery by his works, for the one is an infinite as the other.

UNIVERSALIST REGISTER AND ALMANAC.

We learn from the Anchor that this work by Brs Sanderson and Whiston, is now in press, and will soon be ready for sale. It will contain, besides the usual calendar and some valuable reading matter, a general view of the statistics of the Universalist denomination in the United States. The names and residences of clergymen, societies, churches, number of members, &c. &c.

UNIVERSALIST AND LADIES' REPOSITORY.

We learn with regret that about half of the October No. of this beautiful work was destroyed by the late fire in Boston. Consequently the publication of that No. will be deferred for two or three weeks.

The Universalist Society of North Bennington, Vt. are now building a church for that association. Br Warren Skinner ministers to this society as well as to that in South Shaftsbury.

NEW MEETING HOUSES.

An house of worship for the use of the Universalist society, in Lebanon, N.H. was dedicated on the 5th ult. Sermon by Rev. J. Moore.

The frame of a Universalist Church in South Shaftsbury, Vt. was raised a short time since. Universalist meetinghouses are nearly completed in Augusta, Me.; Rumney, N.H. and Lynn, Mass.

A Universalist church is about being built in Hopkinton, N.H.

MORE LABORERS.

We learn from the Southern Pioneer that Dr. Bell of Newburgh, Ohio, has recently renounced the doctrine of endless misery and has commenced proclaiming the everlasting gospel. Br L. Harris of Springfield, Pa. and Br P. P. Fowler of N.Y. recently received Letters of Fellowship from the Chataaugue Association of Universalists.

We learn by the Magazine and Advocate that liberal principles are rapidly gaining ground in the vicinity of Cincinnati. The meetings in that city have never been so well attended as at the present time. Three new societies have been gathered within thirty miles of the city within three weeks.

A PREDICTION.

The New York Sunday Morning News says, "If the abolitionists ever reach the pretended good of their ambition, martyrdom—and God speed them on their way to it—Thompson's place on the cross will be that of one of the 'two thieves'—if there is any truth in the accounts given us of his petit larceny penchant, as displayed in Scotland."

PRaise WORTHY.

We understand that Hon. J. Farrar, of Dexter, has made a liberal donation of one thousand dollars to Westbrook Seminary. This no doubt was done in just the right time, as the Seminary is in its infancy, and needs very much the fostering care of every liberal individual.

He who follows the unerring monitor within him will escape many of the severe troubles and trials of life, and will exert salutary influence over the young and rising generation. Though his existence here may be but a shadow, yet will his memory be cherished forever, and his virtues be hallowed throughout all generations.

A society of Universalists was organized in Nashua village, N. H. a short time since.

COMMUNICATIONS.

HISTORIC SERMON.—NO. 36.

Sam. 16. 13. "And the spirit of the Lord came upon David from that day forward."

This anointing of the spirit of the Lord, took place immediately after Samuel the prophet, had anointed David, at God's command, with a horn of oil, to be king over Israel. This was done in the midst of David's brethren, in the house of his father Jesse. Seven of Jesse's sons had been made to pass before the prophet, but none of them were chosen of God. When David the youngest is called from taking care of his brother's flock to appear before the prophet, "the Lord said, rise anoint him, for this be he."

David was a remarkable youth. The God of nature had endowed him with many attractive qualities. "He was ruddy, and withal of a beautiful countenance, and goodly to look to." But when anointed by the divine spirit, he was qualified to act wisely, and bravely, in the service of his God, and of his country.

He was a cunning player upon a harp. This talent introduced him into the palace of king Saul. It seems that Saul was troubled with an evil spirit, from the Lord; or some melancholy infirmity; and his servants suggested the propriety of trying music as a cure. David was sent for, and found favor in the sight of the king. As David was a valiant, prudent, comely person, king Saul made him his armour-bearer. How long David abode at Saul's house we are not told. But, by playing on the harp Saul was refreshed and made well, so that, it is said the evil spirit departed from him.

David then returned home, and took care of his father's sheep at Bethlehem. Probably while thus employed, he learned not only to play upon the harp, but to sling stones, so as to defend the flock against beasts of prey. He smote a bear and a lion, which invaded his sheep fold. And this circumstance encouraged him to encounter Goliath of Gath.

After gaining this victory over the Giant, who defied the armies of Israel, David was brought nearer to king Saul, by having his daughter to wife. But when the women sung, Saul hath slain his thousands, and David his ten thousands, the envy, and ill-will of Saul is enkindled against David, and he seeks to take away his life. But he escapes all the snares which are set for him. The God of his salvation protects his chosen servant.—He was chosen of God to be king in the room of Saul, and Gods counsel must stand, and he will do all his pleasure.—A man cannot die, whom God is pleased to keep alive.

David while a young man trusted God.

By faith he overcame great enemies, obtained great victories, gained great renown, and wealth; and was greatly exalted and prospered. He had to flee into the caves and dens of the mountain, and finally into the land of the Philistines, to escape the rage of a persecuting mad man king Saul. On all occasions David showed the spirit of God towards king Saul, his enemy. How generous was David; when he only cut off Saul's skirt, when he entered David's hiding place, and fell asleep when David might have cut off his head. Saul then acknowledged that David was more righteous than himself. David found in Saul's son Jonathan a friend indeed. And even Michal, Saul's daughter, whom he gave David to wife, for killing Goliath took her husband's part, against the evil designs of her father.

David was a man after God's own heart, being chosen of God to be a ruler and commander of the people of Israel, against their powerful enemies, which were often making inroads upon them. He did not always do those things which were pleasing to God. But generally, David enquired of the Lord when he was about to undertake any important enterprise. Whenever David sinned against his God, he was exposed and punished into repentance, and reformation.

David did much in preparing and sitting in order the worship of the God of Israel, and of the whole earth. He was not only skilful in music, so as to make invent various instruments, and instruct in the use of them, but wrote many songs of praise, which have been most useful in the church of God, from that day to this. The sweet singer of Israel, has led the song in divine worship, among Jews and Gentiles, who have had the Psalms of David to copy after.

David, likewise, dedicated a large portion of his wealth which he obtained from his conquered foes, to the building temple for the worship of the Most High God. Because he had been a warrior and shed much blood, God would not permit him to accomplish this object, but he was commended as doing well because it was in his heart to build the house of God. His son Solomon, who lived in a time of peace, should perform the work planned and provided for by his father.

Before David was established on the throne of Israel, he reigned over Judah, years. He began to reign at 30, and 40 years over Judah and Israel. In the early part of his life, David was obedient to his father, and when he was made to flee into the wilderness, he took his father's family with him. And others who were discarded with the government of soul, and were embarrassed in their circumstances fled to David, and he became their captain. But he never turned against his country. He always espoused their cause. When the Amalekites burnt Tickleay, a city given David by the king of Genar, where his family and friends resided, David went out against them, obtained a complete victory, and took much spoil. He then sent presents to all his friends, through the land, who had showed him favour and protection.

There was a sort of civil war amongst the tribes of Jacob while any of the house of Saul, attempted to govern. At the house of Saul grew weaker, and the house of David stronger, till, finally God's choice, is the choice of the whole nation, and David reigns from Dan even to Bersheba.

When David has become established the throne of Israel he subdued the surrounding nations, and made them pay tribute.

The family of David was large and pious. Besides Michael Saul's daughter, David had six wives and as many sons by them. And afterwards he took more wives, and had in the whole fifteen sons, besides daughters. His lawful connexion with many women of religious families and nations, involved him in much trouble and sorrow. His faithful son Absalom sought his father's throne and life, and lost his own. This path caused David much weeping and burning.

The base conduct of David towards Hiah, his noble captain, in causing him to be slain by the enemy, and taking his wife Bethsheba who was the mother of Solomon, brought upon David the death of his child, and the severe reproof of the prophet. Yea, many of his troubles are referred to this great wickedness. The trouble David had from his son Amnon, was aggravated by his wicked conduct towards Uriah. As David was chosen from among his seven brethren to be king, his conduct was several fold more heinous than the same conduct in other men.

How humbling to David must have been the bold charge of Nathan. When David judged the man deserving of death to take his neighbor's lamb, and spare his own, Nathan said *thou art the man*. How humbling to be made to see from his city, unto the wilderness weeping and barefoot, through fear of Abime. How chilling to an old man, at such afflictions be, when sent a punishment for his sin, who had distinguished from all their men in Israel. Surely there is a God that judgeth in the earth: Who will by no means spare the guilty. No, Not even men at God's own heart, shall go unpunished when they break God's holy law.

Those who profess to believe in misery think David pardoned and saved. Would they save David and cast off Uriah? Would they save David and cast off Absalom? How would David weep for Absalom? Would they save David, and cast off 70 thousand who died of the plague, which David brought upon them by his pride? Would he not say, what have these done in comparison with me? would they save David, with eternal glory, and cast off the thousands and perhaps millions, whom David destroyed in his bloody wars? But free grace could save David. Why could not the same free grace save all others, to the glory of God. S. S.

AN EVENING REFLECTION.

The sun has sunk behind the western mountain, and darkness broods, but we expect his return again in the morning to dispel the gloomy shades that hover around us. We enter the stillness of night and cheerfully resign ourselves to inaction and repose, but it is with the prospect of awaking again from sleep and of resuming our duties on the morrow.

O happy emblem of that dread hour to which all mortal beings are hastening. We stand upon a narrow brink of time and our thoughts press with keen anxiety into futurity. We see the declining orb of day as he sinks to rest, and feel no alarm, because in a few short hours he will appear again. We see the moon eclipsed of her splendor without emotions of terror, because she will soon emerge from her hiding place in her resplendent beauty. We gaze with pleasure upon some twinkling star, and while we gaze, a cloud perhaps may take it from our sight, but we wait with patience till that cloud has passed away, fondly hoping to catch one more glimpse of that which is now hid from our view. We stand I say upon a narrow brink, and our thoughts stretch along the future pathway of our lives, while fancy lingers by the wayside, culling flowers of delicious fragrance. But there is a termination to this pleasing excursion of fancy. There is a bound, beyond which is stretched a dark and dreary waste, at which the heart recoils, and affrighted thought turns back like Noahs dove without a resting place. But that vale is not a dreary vale, that night is not a fearful night,

There is a star that leads the way,

To realms of light in endless day.

The dismal silence of death has been broken, the curtain has been raised that obstructed our mental vision, and the anxious soul, can now escape by faith, from this her sublimity dwelling, and pass to another brighter sphere.

Where sun ne'er sets to close the day,

Where star ne'er leads the morning ray,

Where darkness ever flies away.

G.

SATURDAY NIGHT.

I am now alone in my apartment, night has flung its dark mantle over the earth, and the busy bustle of day is hushed in universal silence. How admirably calculated is this season to inspire serious emotions. First the week is now passed, with all its changes and fluctuation, it is gone forever. The week which is now ended may be made a happy emblem of human life, at the longest our tarry here is but for a moment; after a few short meanderings through toil and trouble we sink and are here no more.

"Life's a short summer, man a flower,

He dies alas! how soon he dies."

The night too which now hangs over our earth, and which has hushed the transactions of the preceding day, may well represent the night of death which closes the earthly scene of all. Yes, we breathe our last and plunge into that dismal abyss, the darkness of which cannot be penetrated by mortal eye. But I fear not the almost death like stillness of this present night, because I expect the sun to rise tomorrow and usher in a peaceful Sabbath day. Neither do I fear to enter the night and dark valley of death, because I have a firmer hope that I shall awake to a more glorious and eternal Sabbath beyond.

G.

THE CHURCH.

Though there are many that are called churches, there is in reality no church but the general assembly and church of the first-born, written in heaven. That church which has no party walls, nor human leaders. That for which Christ gave himself, that he might sanctify and cleanse it, that he might present to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish. The church is built upon the Rock of Ages, and the gates of hell shall not prevail against it. But that which improperly assumes to itself the name of the church—the Roman mother and the protestant daughter, the whole family, with all its various and varying progeny of sects and parties—is *anti-Christ*, and will ere long be swept from the face of the earth. Divided against itself, and numerously subdivided it is still one in its general character and spirit. A sin cloaking, and a sin defending church; abounding in pharisees and hypocrites, who shut up the kingdom of heaven against men, and neither go in themselves neither suffer them that are entering, to go in. They bind heavy burdens grievous to be borne, and lay them on men's shoulders, and they themselves will not move them with their fingers.

NEWS DEPARTMENT.

—“And catch the manners living as they rise.”—

GARDINER, OCTOBER 23, 1835.

FOREIGN INTELLIGENCE.

By the packet ship England, Capt Choisy, London papers to Sept. 7th, and Liverpool to the 8th, inclusive, have been received at New York.

The contest between the two houses of Parliament, growing out of the Municipal Corporation Bill, was still pending, but with a fair prospect of a speedy adjustment.—Parliament was expected to be prorogued in the course of two or three days.

The cholera was raging in several of the principal cities of Italy; Genoa, Florence, Leghorn, and one or two others are mentioned. At Genoa, to the 25th August, there had been 1053 cases and 398 deaths. Eight physicians of that city, and the celebrated Paganini, had been among its victims.

In Algiers the ravages of the disease were still greater. 750 had already died in the military hospitals, and the whole loss of the colony up to the 22d August amounted to 1271.

The Chamber of Deputies adjourned *sine die* on the 29th August, having passed all the new laws proposed in consequence of the crime of Fieschi.

The Count de Surville, says the Liverpool Times of Sept. 8, will embark this morning by the packet ship Monongahela, for Philadelphia, to visit his estates, as well as his friends, in America.

A London paper of Sept. 3d says:—“The American Charge d'Affaires (Mr Vail's) visit to Paris was on a diplomatic mission from his government, there not being at present an American Envoy, since Mr Livingston's departure, at the Tuilleries. Mr Vail, on his departure from Dover for London, received the salute as Ambassador.”

An order has been issued by the French government, withdrawing the authority previously granted for dismissing the soldiers of the classes of 1823 and 1829, as well as that allowing six months leave of absence to officers. This is said to be in consequence of some rather equivocal movements on the part of the Northern Powers.

ANALOGY IN SWITZERLAND. *Paris, Sept. 5.* I have a letter this morning, dated the 29th ult. from the town of Bex, in Switzerland, in which an account is given of one of those phenomena to which that mountainous region is liable. On the 26th of August, a considerable portion of the principal peak of the Dent du Midi, one of the great spurs of Mount Blanc, fell with a tremendous crash into a deep and narrow valley, situated about a league to the eastward of St Maurice, on the road to Martigny, where an accident of a similar nature occurred in the year 1818, but it ended with much more disastrous results, as then no less than 400 houses were washed away in a moment.

In this recent instance the peak in its fall carried with it a glacier, which filling up the valley, dammed up the stream which ran through it, until it had acquired sufficient force to drive before it the whole mass of earth and rocks into the bed of the Rhone, the course of which became so completely barred as to dry up all below it, and convert the upper part of its rugged and rocky course into a sort of temporary lake. It was on the fourth day after the fall from the Dent du Midi that the letter before me was written, and up to that time this extraordinary interruption to the course of the Rhone still continued, disturbed from time to time by intermittent bursts of the growing flood across the barrier, the recurrence of which was so uncertain as to deter the approach of the curious. It was not known that any lives had been lost, but it may be well to add that the passage across the Alps by the great Simplon road is for the present cut off. An attempt had been begun to reopen the communication by a provisional road, which was to describe a considerable circuit, but it was not yet known what success was likely to attend it.

LATEST FROM EUROPE.

The packet ship Orpheus, Bursely, at N. York, brings London papers to the 15th and Liverpool to the 16th of Sept.

The two Houses of Parliament were prorogued by the King in person, September 11th.

The Corporation Reform Bill had passed, as amended, in the House of Lords, the Commons having acceded to the amendments, at the recommendation of Lord John Russell. The Irish Tithe Bill was read a third time and passed by the House of Lords. The Royal assent was given to both bills, by commission, on the 9th Sept.

The Orange Lodges excite increased attention. Some astounding developments are said to have been made.

A batch of 30 new Peers was created by the King of France, immediately after the passage of the law of the press. They appear to have been selected from among all parties.

There has been another change of ministry in Spain. The new cabinet is said to be composed entirely of liberals, with M. Arguelles at their head.

The affairs of Spain are in a condition of great agitation, the whole tending towards the overthrow of priestly tyranny, and the establishment of the real liberty for which that nation has before so gallantly contended.

The Cotton market was declining and unsettled; the Funds tolerably steady, and commercial affairs generally prosperous.

No small interest had been excited by the abrupt dismissal of the Portuguese minister at the court of Turin; he received a verbal order to leave the states of his Sardinian majesty within twenty-four hours, without any reason whatever being assigned for this singular proceeding.

The emperor of Austria had actually set out for the grand review at Kalisch: The Emperor and the King of Prussia had also proceeded to the appointed place, in company.

It is not Paganini the violinist who is dead, but his brother.

GOOD YIELD. Capt Joshua E. Treadwell, of this town, informs us that he dug a few days since two hundred and thirty one potatoes measuring three pecks—the produce of a single Potato planted last spring. [Kennebec Gazette.

The following Official Notice, relative to the Neapolitan Claims, appears in the last Washington Globe:—

NEAPOLITAN INDEMNITY.

TREASURY DEPARTMENT,

13th October, 1835.

The claimants under the Convention with the King of the Two Sicilies, are hereby notified, that the balance of the second instalment was received by the last packet from France, and that the net proceeds of the whole of that instalment, amount to two hundred fifty-six thousand nine hundred nine dollars and fourteen cents. (256,909 14-100.)

As all the awards amounted to one million nine hundred twenty-five thousand thirty-four dollars sixty-eight cents, (1,925,034 68-100,) each claimant will be entitled to receive of said sum of \$256,909 14-100, the proportion which his claim or award, as specified in his certificate, bears to \$1,925,034 68-100, the amount of all the awards.

The sum due can be had on application to the Treasury Department; the Commonwealth Bank, Boston; the Bank of America, New York; the Girard Bank, Philadelphia; the Union Bank of Maryland, Baltimore; or the Bank of the Metropolis, Washington city.

LEVI WOODBURY, Sec. of Treas.

NEW MINISTER TO SPAIN.—A letter from Washington dated 12th inst. mentions that Major Eaton will be appointed Minister to Spain, if he desires it;—and, if he does not, that Mr. George M. Dallas will have the appointment. The letter adds: “With regard to the French Indemnity, I believe (*entre nous*) that the difficulty will not be settled by General Jackson's Administration. The question must be left open in order to kill old White by attacking his vote in reference to the appropriation. I do believe they would sacrifice the whole nation to put down any man standing in Van Buren's way.”—N. Y. Jour. Com.

It is calculated that when all the Rail Roads between Washington and New York are completed, the distance will be travelled in *twelve hours*—and to Boston in *twenty-four*.

Mr. Wm. Nourse, the passenger who was injured in the head by the falling of one of the steam boat Boston's chimneys, on Sunday morning week, at New York, has since died of his wounds.

The wandering Piper has given ten Dollars to the sufferers by the late fire at Charlestown.

A Rail Road from New Orleans to the Gulf of California is seriously spoken of.

The Steamboat Michigan was driven ashore at the mouth of Detroit river during the late gale, and it is supposed will be lost.

Common Cranberry juice externally applied, is stated by the Medical Journal to be a specific for ring-worms.

MARRIED.

In Bath, Mr. Daniel F. Coombs, to Miss Mary Flint.

In Belfast, Norman E. Roberts of Guilford, to Miss Eunice Edmunds of Belfast.

In East Thomaston, on Thursday evening the 8th inst. by James Crockett, Esq. Mr. William C. Ramsey to Miss Hannah S. Holmes.

DIED.

In Bath, Miss Martha Jane, Daughter of John Farrow, aged 17.

In Portland on Sunday morning last, Asa Shaw, aged 69.

In Georgetown, William Flitner, aged 67.

Real Estate For Sale.

FOR sale a lot of land situated on the Southern Side of the Litchfield road in Gardiner—adjoining land of Ichabod Plaisted. Said lot is but a short distance from the village and is valuable for tillage or mowing land—Also another lot situated on the new road leading from Arch Morrill's Brick-Yard, conveniently located for building.—Persons wishing to purchase cheap will do well to examine the above.—Apply to

RICHARD CLAY.

GEO. PLAISTED.

or G. W. BACHELDER.

Gardiner, Oct. 23, 1835. if

SPLENDID JEWELS FOR 1836.

THE Token and Atlantic Souvenir.—The Gift edited by Miss Leslie, just received and for sale at the Gardiner Book Store by

PALMER & WASHBURN.

Gardiner, October 16, 1835. 53.

NOTICE.

KNOW all men by these presents, that I ELIJAH ROBINSON, of Richmond, State of Maine, do hereby relinquish to my son Josiah T. Robinson, his time, that he may forever, after this date, trade and act for himself, as though he were twenty-one.

ELIJAH ROBINSON.

Richmond, Oct. 1, 1835.

Improved Clay and Brick MACHINE.

THE subscriber having recently made a valuable improvement for the Manufacture of BRICKS by MACHINERY, with the application of HORSE or WATER POWER, offers it to the public. It is a complete labor saving Machine, as by Horse Power thirty six or even more finished Bricks may be cast in one minute, ready for drying. Those who are engaged in the manufacture of Bricks should be provided with one of these valuable Machines, the cost being trifling, when the saving in hard labor is considered. Many experienced Gentlemen have examined the Machine and seen it in operation, and returned the Machine and tendered Certificates of their approbation of the same.

ROBERT RANKIN.

FRANKFORD, Me. 1834.

THE subscriber having purchased one half of the Patent right of the proprietor for the Counties of Lincoln and Kennebec, hereby gives notice that said Machine may be seen in operation at East Thomaston. Those who are engaged in the Brick business are respectfully invited to come and examine for themselves.

KNOTT CROCKET.

East Thomaston, August 21, 1835. if 21

LIST OF LETTERS

Remaining in the Post Office, Gardiner October 1, 1835.

A.	John Luther
B.	Hannah Matthews
C.	Lovania McCurdy
D.	Joanna McCurdy
E.	James Maxwell
F.	Nahum Merrill
G.	Joseph Morton
H.	Nathaniel Moody
I.	Julia A. Noble
J.	Alexander Nichols
K.	Joseph Neal Jr.
L.	Ivory Nudd
M.	Huldah Noble
N.	Ambrose Pew
O.	Harriet E. Pinkham
P.	Isaac Plummer
Q.	Shubael Pease
R.	Lucy W. Parker
S.	Catharine W. Pur-
T.	ington
U.	Henry B. Quincy
V.	Elijah Robinson
W.	William Richardson
X.	William Rollins
Y.	Margaret Roney
Z.	John B. Richardson
	David M. Richardson
	Ebenezer Reddon
	Isiah Stanford
	Capt — Sterns
	Jordan Stanford
	Asa Stevens
	Annias Sinclair
	James Smolley
	Fanny Stickney
	William Stevens
	Ebenezer Sutton Jr.
	James Spear
	Richard Shackley
	Harvey Scribner
	David Smiley
	Nancy C. Smith
	John P. Tibbets
	Jesse Tucker
	Stephen Tucker (3)
	Solomon Tibbets
	Ebenezer M. Taylor
	James Trimble
	Hannah Taylor
	Cornelius Tarbox
	W.
	Joshua Wing
	Noah Wentworth
	Jeremiah Wakefield
	William Whitney
	Charles W. C. Wilcox
	Y.
	Erny Young
	Mary Ann Jewett
	Samuel Jewett
	Cyrus Kendrick (3)
	L.
	Simeon Lawrence
	Benjamin Leuzarder
	Lee, Townsley & Co.
	Thomas Lewis
	Henry Lunt

Persons calling for any of the above letters will please say they are advertised.

WILLIAM PALMER, P. M.

COMMERCIAL HOUSE BATH, ME.

THE subscriber has opened a public House in the building recently occupied by John Elliot—under the above name, and solicits a share of patronage.

The house is conveniently situated for communications by land and water. It stands on the stage road, and the stages stop at the door going east and west. It is also near the River, and the starting place of the Gardiner and Augusta steam-boat.

Faithful and attentive servants and hostlers will be provided, and the utmost exertion of the subscriber will be used to accommodate and make comfortable all who may visit or stop at the house.

JOHN BEALS.

Bath, August 23, 1835. if. 51.

SHERIFF SALE.

KENNEBEC, ss—

TAKEN on Execution and will be sold at PUBLIC VENDUE, on SATURDAY, the Seventeenth day of October next, at two of the clock in the afternoon at Wiscot Mills so called, in Mount Vernon in said County, all the right, title and interest which Calvin Wing, of Waterford and State of New York, has of Redempting one undivided third part of a certain parcel of land in Mount Vernon, being part of lot No. 50 on John Jones' Plantation, now Mount Vernon, and bounded as follows, to wit: West by the West line of said lot, South by Joseph Clifford, and Nuthery and Easterly by the mile and a half Street so called, together with the several buildings thereon; also lot No. 50 on the plan of John Jones, containing two hundred acres, being part of both sides of the public highway, Easterly of the Mills on the mile and half Street above described, the same being set off on Execution from Calvin Wing, to Gardiner Iron Company, May 12, 1835, for the sum of \$639.87 cts.

E. MARSHALL, Dep't. Sh'f.

Gardiner, Sept. 25, 1835. 52.

REAL ESTATE FOR SALE.

THE subscriber offers for sale, the following real Estate, situated in the town of Hallowell, on the recent River Road, leading from Augusta and Hallowell to Gardiner Village, viz: a Two story dwelling house, well finished throughout inside, and painted outside, with two Chimneys, a handsome yard in front of the house, a good STABLE, and a Shed reaching from the house to the Stable. A good Garden and a half acre of water, and about half an acre of land with twenty-five young apple trees thereon, and part of them in a bearing state.

Said premises are at the lower part of Hallowell, adjoining Gardiner line, and about one mile from Gardiner Village; the situation is very pleasant, having a fine prospect of the Kennebec River, and would be a suitable and convenient place for a Mechanic or a seafaring man. For terms of payment, apply to the subscriber, living about half a mile from the premises.

E. W. ROLLINGS.

Hallowell, Sept. 25, 1835. if 36.

E. HUTCHINS & CO'S

NEWLY IMPROVED

INDULIBLE INK.

E. H. & Co. have, by means of their new chemical mordant, been enabled to offer the public a very superior article of durable Ink, in boxes only one sixth the usual size, yet containing the same quantity.

The prominent qualities of this Ink are, that it is black at the moment of writing, and after having been exposed to the sun for a few hours, will become a beautiful jet-black, and may be relied on as indelible. The proprietors flatter themselves, that its superior blackness, durability and convenience, will recommend it as highly to the public generally, as its extreme portability does to travellers.

Be sure that each box is accompanied with the fac-simile of E. Hutchins & Co.

The true article is prepared by them only, at No. 110, Market Street, Baltimore, (up stairs.)

For Sale by B. SHAW & CO., Agents, Gardiner.

Gardiner, Jan. 19, 1835.

